

# The Notre Dame Scholastic

Disce-Quasi-Semper-Victurus...Vive-Quasi-Cras-Moriturus

*A Literary—News Weekly*

VOL. LIV.

MARCH 4, 1927

No. 20

**1872--1927**

## *Philosophy Number*

Philosophy  
C. C. M.

Philosophy and Science  
*Charles Huntington Howard, M. A.*

Philosophy at Notre Dame  
*George A. Kiener*

Philosophy and Poetry  
*Norman Johnson*

The Critics of Scholasticism  
*John W. Rickord*

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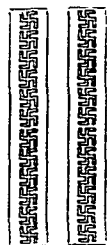
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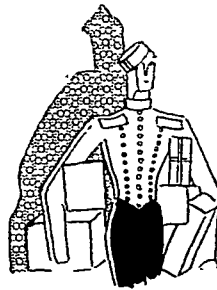
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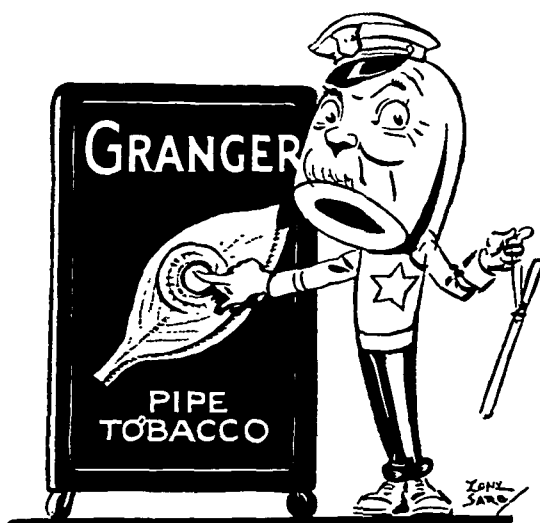
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## Safe-guarding tobacco's priceless asset



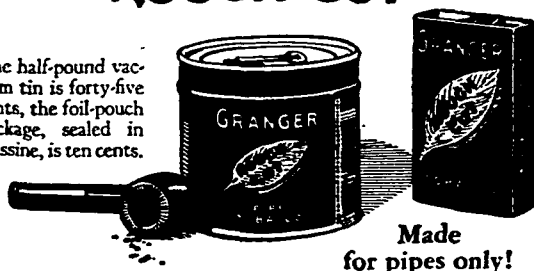
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261 ASSOCIATES BUILDING

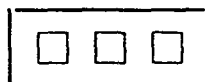
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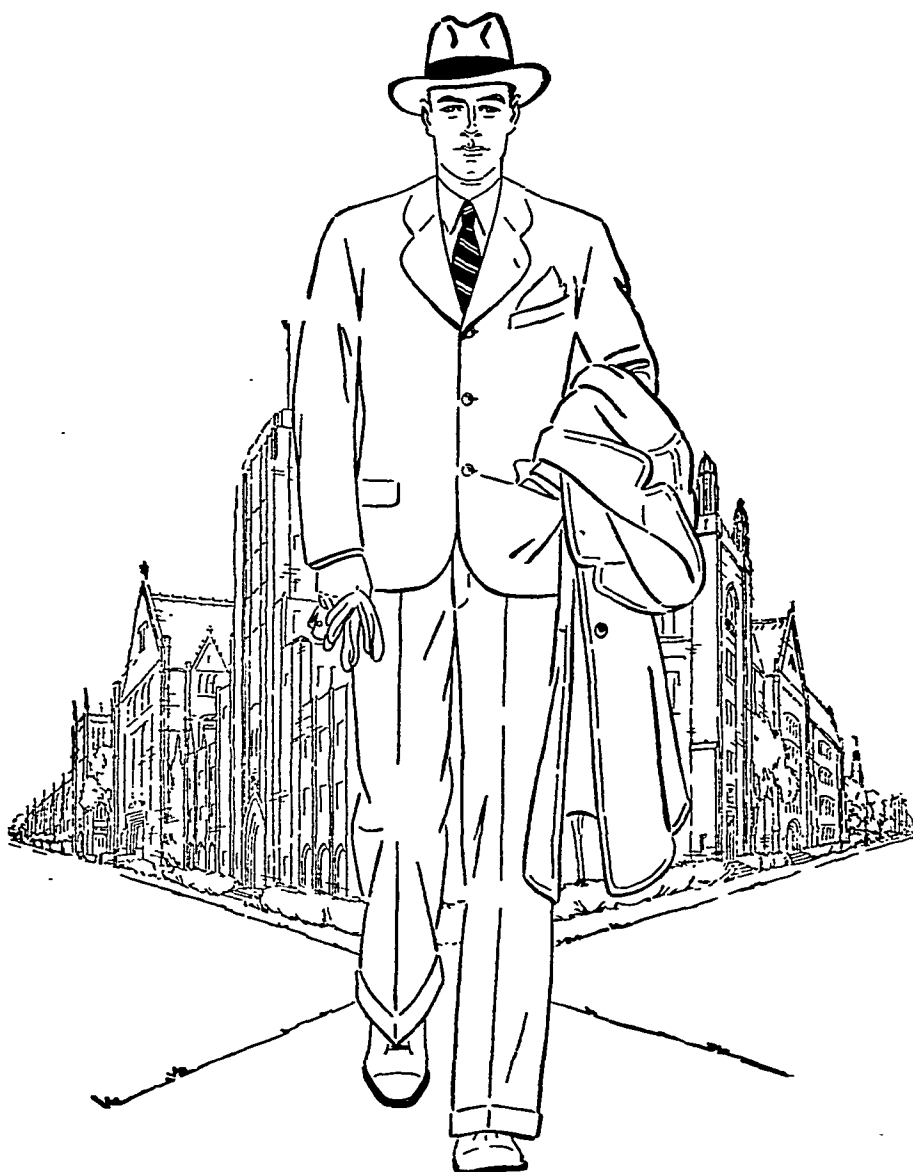
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The Advertisers in Notre Dame Publications Deserve the Patronage of All Notre Dame Men

## Philosophy

C.C.M.



WHETHER or not one admits the dictum of William James that "philosophy is essentially talkative," to expect philosophers to be forever silent implies a gross misunderstanding of their calling. For it is they, and not the ladies, who may rightly lay claim to having the last word. That is precisely their task, a task left to them by even the most enthusiastic and enlightened scientists, and one not called in question even by the theologians. It is not an easy task. Science may give to man a grip on experience, and theology a grip on the Supernatural, but it is left to philosophy to teach man how to get a grip on *totality*.

Like man himself, philosophy is a sort of microcosm, a little world wherein are found reduced to harmonious unity certain elements of all the particular manifolds of being. Without being quite excluded from either, it stands midway between the group of intellectual disciplines which analyze respectively this or that pattern in the great mosaic of reality, and that discipline which by the aid of Divine Faith soars beyond the realms of experience and of discursive thought, and removes the veil from the attributes of Divinity Itself.

Philosophy has therefore a twofold function: the function of reducing to organic unity the multitudinous facts unearthed by the physical sciences, and thus of revealing their ultimate meaning through their relation to the whole; and the function of providing a propaedeutic to and a rational apologetic for the Truths of Revelation. Hence, though distinct from both science—as that term is commonly understood—and from Revelation, philosophy renders valuable service to both.

It has been said that while "science has increased our facilities for living, philosophy must now increase our capacity for life." This it does by clearly defining the goal and

purpose of life, and by determining the means indispensable to the achievement of that purpose. For, as in any other enterprise, so here success depends upon clear conceptions of aims and objectives, and upon the artistic ability to realize those conceptions by keeping the objectives constantly in view. Reject sound philosophy, and you spurn the world's ablest advocate of peace and harmony, the world's most efficient instrument of culture and of civilization, save only the Christian religion.

When James said that "a man with no philosophy in him is the most inauspicious and unprofitable of all possible social mates," he spoke of a purely hypothetical person. For, since philosophy is nothing but a man's view of the universe, his conception of the irreducible meaning of things, no man can be without a philosophy. The real truth contained in James' assertion is that a man with a false philosophy, that is, a distorted view of reality and of life, will necessarily be anti-social, and therefore a man untrustworthy of judgment and unprofitable of speech. He will be a disturbing element, an obstacle to social progress, lacking in true culture and incapable of appreciating the restrictions upon personal liberty, which are the price that must be paid for the advantages of civilization. Understanding rightly neither himself, nor the extent of his powers, nor the essential relations obtaining between himself and his Maker and the physical and social worlds in which he lives, nor the logical unity of thought, nor the moral unity of mankind, he will labor under the delusion of being an "Individualist," and thus place upon himself the blue goggles of pessimism, and upon his fellowmen the insufferable boredom of his ceaseless complaints. For such a man life is a continuous bewilderment; to him nothing that is right.

Being irrational himself, he will soon come to look upon the universe as irrational



and of things and of man. Let him then join to this the illumination of Divine Faith, and he will see life rightly because he will see it whole. —C.C.M.

—C.C.M.



During the exercises John Dailey, Law, '27, delivered Washington's "Farewell Address." Charles Phillips' Washington Day Ode was read by William Coyne, A.B., '27. Anthony J. Kopecky, '29, sang several songs. The exercises closed with the singing of "Notre Dame" by the Senior Class. The University Orchestra led the singing and rendered several overtures.

Phidelah Rice, head of the Leland Powers School of Speech, Boston, visited the University Thursday and delivered two readings. Both were received with enthusiasm by the student body. Mr. Rice gave his interpretation of "Hamlet," and of "Man and Boy" by James M. Barrie, and lent to both readings a sympathetic understanding that struck home unerringly to his audience. Mr. Rice is one of the foremost American exponents of the spoken word. He showed considerable interest while here in the revival of dramatics now being carried forward at Notre Dame.

The American Institute of Electrical Engineers, Notre Dame Branch, met in the Engineering Building Monday evening, February 21 for a very instructive session. Three talks were presented, two by students, and one by a practicing engineer.

Howard Dahl spoke on the achievements of General Electric during the past year, and Rocco Poroni discussed recent developments in electrical fields. Mr. Fennimore, superior of maintenance and buildings of the Indiana Bell Telephone Company in South Bend, gave an address concerned with the development of the telephone.

J. P. McEvoy, originator of "The Potters," author of "Slams of Life," and "The Bam Bam Clock," writer and producer of four plays, one of which is "Americana," a popular present-day Broadway success, and author of such popular movies as "The Old Army Game," "So's Your Old Man" and "The Potters" visited Notre Dame Monday to review the scenes of his college days. With him was Mrs. McEvoy. When they left Monday evening their eight year old son, Dennis, who has been attending St. Edward's Hall, accompanied them.

Mr. McEvoy visited the University in company with Rev. John Cavanaugh, C.S.C., former president, and found Notre Dame materially much the same. He was surprised not to discover some of his old classmates of 1910 still attending Notre Dame, adding that Notre Dame students were "classier" today than in his time.

"Charlie Butterworth," Mr. McEvoy said, speaking of the Broadway star who is a former Notre Dame man, "is the outstanding individual success of the White Way."

At present Mr. McEvoy is working on two revues: "Hallelujah, Get Hot," and "The Second Americana."

The *Catalyzer* for February was distributed to subscribers last week. Charles Robrecht, M.S., '26, has the feature article for this issue, the title being "The Chemical Engineer as an Asset to Power Plant Operation."

## Acceptance of The Flag

*Father Carroll's Reply to President Hennessey at Washington Day Exercises.*

REVEREND PATRICK J. CARROLL, C.S.C.

GENTLEMEN OF THE SENIOR CLASS:

Above your campus here there are three symbols to which Notre Dame forever directs the eyes of her sons. Surmounting the spire is the Cross; it symbolizes Redemption, the supreme sacrifice by which the world was made free. "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep." Above the Dome is the Statue. That Statue represents nature made perfect in the person of a woman,—Mary, the highest expression of love and beauty, in whom is realized the divine paradox of motherhood and virginity. The Flag floats out from the pole, the symbol of nationhood, by which those in community or race or territory are held together in "The unity of the spirit, and the bonds of peace." These three symbols belong in your religious and national life. The Cross is set above where you worship; above the mounds of your dead for whom you pray. It reminds you of hope and resurrection. The Statue of Our Lady is set before you that you may venerate her. But not merely by reminders in brass and marble is she symbolized for you. The great army of mothers, living realities,—your own in the number,—and the great army of religious nuns, many of whom have profoundly influenced your lives, perpetuate in living reality the twin attributes of virginity and motherhood of God's Virgin Mother. From pole and masthead, above home and school, where men meet and mingle, the flag floats out to remind them that they belong in the unity of a nation.

This morning, following the line of a long and beautiful tradition, you present to your Alma Mater the third in her trilogy of symbols that look out over this campus. You give into her reverent keeping the flag of your country. In the name of the University I receive this flag. The University accepts it with joy and pride as coming from you, who carry distinguishing marks of her son-

ship. I have said, the flag is a symbol. The symbol takes its nobility from what it symbolizes. This flag then, the symbol of this nation, has meaning for us in proportion to the worthiness of the nation.

Nationhood presupposes many things. In the first place, a nation is not an isolated unit. It is a composite of individuals of unequal power, opportunity and achievement. Obviously, when men live under a government of millions of people, they must think and act giving consideration to the rights of those millions.

Nationhood calls for forbearance. Men, under any form of government, but particularly under such a form of government as ours, must live and let live. If we are not satisfied with conditions as we find them, there are millions of citizens who are. We can not expect a minority to force its will permanently upon the majority.

It presupposes unselfishness. Mine is normally mine. But there are times in the conduct of government when not only what is mine, but myself also, belongs to the nation. Usually we are expected to live for our country, but there have arisen, and there will arise again, times and conditions when we must be ready to die for it also.

Nationhood, if it is to endure, must exact obedience. You are taught obedience here, and you must carry that teaching on to your after life. When men refuse allegiance to the country of their birth or adoption, they are undermining the foundation of that country as an independent government. Law-breaking begets anarchy, and anarchy is an invitation to intervention and conquest.

A nation to live must be established on civic justice, honesty in private enterprise and in the conduct of public affairs; on a broad tolerance for rights that are prior to the rights of any government; on strength to resist unjust oppression; on readiness to

cooperate with all other nations for the reign of universal brotherhood, without sacrificing those precautions that are essential to the protection of a free people. And last in this enumeration, but first by virtue of its importance, a reverent, humble acceptance of a divine Providence who directs all nations, not so wayward or so foolish as to neglect the wisdom of His councils.

May then this flag which you present to this University, be truly the symbol of this nation. In broader outlines I think it is such. We have faults indeed. There have been, and still are, selfish public servants who climb into public office for personal glory; impecunious men who wax wealthy from the spoils of position; narrow visioned men, who will sacrifice a cause to advance a hobby; meddlesome men, who transform the functions of government from a dignified and a wise supervision, to an offensive and an irritating interference; intolerant and bigoted men and women who would make the benign government of a free people noth-

ing else but a highly centralized, bureaucratic, arrogant oligarchy.

We all hope that such a condition of life will never arrive here in America. We want this flag to be the flag of a people governed by a representation of their own selection, of men and women who do not ostracize or penalize fellow men and women because these see fit to follow the God of their fathers, for whom their fathers died; we want this flag to symbolize and float over, freshened by all the winds of heaven, a nation where there is freedom for all forever, forever for all—everywhere.

And so this University, your Alma Mater, accepts your flag, gentlemen of the Senior Class. She accepts it gratefully, joyously, reverently. It means the perpetuation through you of the third in her trinity of symbols. The Cross that symbolizes nature made free; the Statue on the Dome that symbolizes nature made perfect; the flag—nationhood—the brotherhood of man through love and peace in God our Father.

### ENGINEERS INSPECT PLANTS

The Senior mechanical engineers, with several Senior C.E.'s, spent the latter part of last week in making inspection tours of various industrial plants in neighboring cities. Mr. George Rohrbach, instructor in the M.E. department, accompanied the party of sixteen students.

The men left early Wednesday morning, February 16, for Gary, where they spent the greater part of the day in a tour of the Indiana Steel Company's works. On Thursday they visited Commonwealth Edison and Kopper Coke in Chicago. Friday was spent in an inspection of the Western Electric plant at Cicero.

The various engineering departments at Notre Dame arrange for similar trips yearly for Senior students, under the guidance of faculty members. The plants visited usually supply an engineer as guide, so that the processes of mechanisms observed are well explained and discussed by the men who have charge of operation. The technical students derive great benefits from such tours, which

serve to correlate theory and current practice in engineering.

### BOY GUIDANCE SCHOLARSHIPS NOW AVAILABLE TO SENIORS

According to an announcement received from Brother Barnabas, C.S.C., Executive Secretary of the Knights of Columbus Boy Life Bureau, scholarships are now available for the Boy Guidance course for the class entering next September.

The Knights of Columbus are again offering one scholarship to a member of the Senior class of 1927 at Notre Dame. All Seniors interested should apply to Professor Ray Hoyer, room 229 Main Building who will give them the necessary information.

Besides this one scholarship, Notre Dame Seniors and graduates are also eligible for scholarships at large. Scholarships include tuition, room, board, laundry, books and all expenses incident to field work during the two years of the course. In addition to the certificate in Boy Guidance the degree of Master of Arts may also be obtained.

## TO ADDRESS PRESS CLUB

Fred Landis, of Logansport, Ind., brother of Kenesaw Mountain Landis, high commissioner of organized baseball, with Rev. John Cavanaugh, C.S.C., former president of the University, will be the principal speakers at the first banquet of the Press Club, to be held in the College Inn of the Hotel LaSalle Tuesday evening, March 8. Dr. John M. Cooney, Director of the School of Journalism, will preside as toastmaster.

Plans for the banquet are in charge of a committee composed of Bill Blewett, Jimmy Jones and Jack Mullen. Reservations may be placed with this committee up until Monday evening, March 7.

## K. OF C. TO HOLD DANCE

The Knights of Columbus, Notre Dame Council 1477, held a meeting Tuesday evening, March first, right after the services commemorating "Forty Hours Devotion."

Grand Knight Irminger announced that the formal dance, sponsored by the Council, will take place in the home on the night Council, Knights of Columbus, on the night of April twenty-ninth. Moreover, he further announced that the annual picnic of the Council will occur on May nineteenth. In addition, he said that the Council will exemplify the first degree of the order on March twenty-fifth; the second and third degrees will be given for the benefit of the candidates in the home of South Bend Council on March twenty-seventh.

Lecturer Howard Phalin, after Grand Knight Irminger had turned the chair over to him, introduced A. J. Kopecky, the tenor of the Notre Dame Quartet, to the members. Mr. Kopecky responded with a number of songs, rendered in a very delightful manner. Each song of his repertoire was very well received.

Subsequent to Mr. Kopecky's rendition of songs, sandwiches and coffee were lavishly distributed. The meeting came to a close after hearing the local K. of C. orchestra in several popular musical selections. Herb Braun directed the orchestra in the absence of "Jack" Carr who is seriously sick in St. Joseph's hospital. Chaplain Father Gallagan

terminated the meeting with prayer. The next meeting of the Council will be held on March fifteenth, 1927.  
—L.R.M.

## RELIGIOUS SURVEY ISSUED

The *Religious Survey*, the publication edited by Rev. John O'Hara, Prefect of Religion, which is compiled from the answers of students to a questionnaire issued annually, came off the press this week.

The contents are classed under seven general headings: Frequent Communion, Spiritual Background, Spiritual Aids, Intellectual Aids, the Girl Question and Character Development.

Under "Spiritual Background," 480 students class their parents as staunch Catholics; 38 say no. "Mother is" say 86 answers; "father is" gets 12 votes. "Yes" answer 228 students to the question "Are you justifying your parents in sending you to college?;" "no" say 47.

In the chapter on "Spiritual Aids" 92 men answer "nothing" to the question "what are you doing for Lent?;" 148 stopped smoking; 171 received daily Communion and 86 gave up dancing.

The most interesting questions to undergraduates came under the head of "The Girl Question." In answer to the question "Is your girl an inspiration?" 263 said "yes," and strangest of all, 231 confessed to having no girl. "If you marry, do you intend to choose a wife who can give your children sound Catholic training?" asks the Survey; and 647 answer "yes;" 20 say "not necessarily."

They would not marry a girl who drinks, say 662 students; 283 say they would. Five hundred thirty-seven are willing to marry a girl who smokes; 521 say they are not willing, splitting sentiment almost evenly on that question. As regards swearing, 171 say they would marry a girl who swears; 991 say "no," making the decision of the student body somewhat emphatic on this point.

Lying is the most unpopular fault with the boys; 66 would marry a girl who lies, against 1116 who prefer truthful bachelorhood.

### SCRIBBLERS DINE AND HEAR ENCOURAGEMENT OF HUSTON

The Scribblers held a banquet in the Oliver Hotel Tuesday evening, March first, at 5:30 o'clock. Les Grady, President of the Scribblers, acted as toastmaster.

McCready Huston, novelist, short story writer and humorist, talked to the fellows as if he were one of them. He explained that in the past, before the press of numerous obligations compelled him to husband his time, he had indeed been one of the Scribblers. In fact, he had been present at the inception of the Scribblers. He regretted very much that now he was unable to get out to the meetings of the society; he extended, therefore, an invitation to the Scribblers to come to him with their problems.

"You men are indeed fortunate," said Mr. Huston, "in having come to Notre Dame to secure an education. The University fills one with ideals; it instills in one the love of truth, the love of God, the love of country, and the love of fellow man. A man who wants to write must have ideals and a firm foundation in order to be able to write. Moreover, the University is situated in the State of Indiana, the heart of America, thus enabling one desirous of writing to feel and to know the pulse of America."

When Mr. Huston had finished his talk to the Scribblers as a group, he gave Richard Elpers, Jack Mullen and John De Roulet, the winners of the prizes in the Poetry Contest, their respective awards and a succinct, commendatory, encouraging speech of presentation.

—L.R.M.

### MILLER ADDRESSES PRESS CLUB

Fred A. Miller, Editor of the South Bend *Tribune*, addresses the members of the Press Club at their semi-annual luncheon-meeting in the Coffee Shop of the LaSalle Hotel Thursday noon, March 3. Following the luncheon a business session was held, with two new members, Dick Novak and Gordon Bennett, being introduced. Assignments for the week were given by the Editor. The next meeting, a business session, will be held in Lemonnier Library Thursday, March 10.

### SENIORS SELECT INVITATIONS

An attractive Commencement invitation for the Class of '27 has been selected by the Senior Committee in charge.

The brown suede cover, bearing an impression of the Sacred Heart Statue and the Dome in the upper left corner, and of the University seal in the lower right corner is very distinctive. Included in the contents will be a photo of Rev. Matthew Walsh, C.S.C., President of the University, a few familiar campus sketches, and the list of students receiving degrees. Seniors are requested to place their orders before March 15, the latest date on which orders will be received. Orders may be placed with the committee in charge: Ray Ernst, chairman; Sorin; Frank Hagenbarthe, Corby; Jack Patton, Walsh; Michael Torrell, Badin.

### PENNSYLVANIA CLUB SMOKER

At an enthusiastic meeting of Pennsylvanians held in the Library Tuesday evening, March 2, plans were formed for what the Keystoneers promise will be the biggest and best smoker of the year, scheduled for Brownson Rec. Monday evening, March 14. Al Diebold, president of the Pittsburgh club, acted as chairman of the session. Another meeting will be held tonight, with various committees reporting their preparations.

### TILLER GIRLS CHORUS TO FEATURE IN MONOGRAM SHOW

The Tiller Girls of Notre Dame, something new in the glorification of the Notre Dame Man, is the first feature to be announced by Professor F. W. Kelly, director of the Monogram Absurdities of 1927, to be presented in Washington Hall March 31 and April 1 and 2.

The Tiller Girls, a feature chorus of dancers, are led by Bucky Dahman, whose hit last year as "Violet Ray" will be remembered. They are being trained by Miss Mary Grace Mohn, dancing instructor of South Bend.

As an added attraction Jack Curtis' Collegians, a fine 12-piece orchestra, has been secured. The Notre Dame orchestra, of which Joseph J. Casasanta is director, will supply music from the pit.

## TESTIMONIAL BANQUET TO

## FEATURE WELL-KNOWN SPEAKERS

Jimmy Corcoran, feature sport writer of the *Chicago Evening American*, and William F. Fox, Jr., sports editor of the *Indianapolis News* and considered as the foremost basketball authority in Indiana, will be the principal speakers at the first civic testimonial dinner for the Notre Dame basketball team, which is to be held next Thursday evening, March 10, in the Rotary room of the Oliver hotel.

Rev. Patrick J. Carroll, C.S.C., acting president of the University, Rev. J. Hugh O'Donnell, Knute K. Rockne, Coach George Keogan, Captain Johnny Nyikos, Timothy Galvin, prominent Hammond attorney, and Senator Robert Proctor, of Elkhart, will be on the program of speakers.

Both Corcoran and Fox are sport writers of prominence throughout the middle west, and both conduct daily columns in their respective newspapers that are followed closely by sport lovers. Corcoran writes on all sports daily in his "Cork Tips" in the *Chicago Evening American*, while Fox, who is a graduate of the University, discusses things in basketball throughout Indiana in his column under the caption of "Shootin' 'Em and Stoppin' 'Em."

Tickets for the banquet are on sale and a heavy demand is reported among the alumni and business men of South Bend. They may be purchased at Joe Claffey's and Platner's cigar stores, and at the cigar stands of the Oliver and the LaSalle Hotels. The banquet is open to the public. Tickets are two dollars and fifty cents. —P.B.

## JOURNALISTS HEAR REED

Ralph A. Reed, news-manager for the *South Bend News-Times*, addressed the senior class of the School of Journalism on Tuesday morning in the Journalism room of the Library. His subject was "Journalism: One of Life's Greatest Romances." The lecture was the first of a series to be delivered by members of the *News-Times* staff to the senior journalists on various phases of newspaper work.

Recalling his own experiences in journal-

ism, Mr. Reed stressed the fact that the real newspaperman considers the gripping interest of the profession of as great importance as the monetary reward attached, and that few who become inoculated with the newspaper germ ever completely estrange themselves from connection with newspapers. In conclusion he advised the seniors as to the proper ways of securing positions following their graduation.

## DEBATERS AT SAINT MARY'S

The affirmative and negative debating teams from Notre Dame spoke against each other in a contest held at Saint Mary's last Monday afternoon. The subject for discussion was: "Resolved that the system of federal grants-in-aid to the States should be discontinued." John Dailey, Pierce O'Connor, and James C. Roy spoke for the affirmative, while William Craig, Joseph McNamara, and Arthur Goldberg upheld the negative.

The debate was witnessed by a large and attentive audience who seemed to find the affair enjoyable. The decision was rendered in favor of the affirmative team. Judges were the members of the senior class and economics class.

## TO DEBATE DEPAUW

The affirmative and negative teams of Notre Dame will speak against Depauw this evening. Notre Dame's affirmative team will speak in Washington hall, while the negative team will journey to Greencastle. The subject for debate is: "Resolved that federal grants-in-aid to the States should be discontinued."

It is probable that Dailey, O'Connor, and Roy will speak at home, and Craig, McNamara, and Goldberg will debate at Greencastle. This is the first inter-collegiate debate on grants-in-aid of the season, and will probably be bitterly contested. Depauw is always looked upon as a strong contender for State honors, while the teams representing Notre Dame are considered as the most capable of recent years. Debates have also been scheduled for the near future with Franklin, Earlham, and Purdue.

-:-      -:-      *Religious Notes*      -:-      -:-

## FORTY HOURS DEVOTIONS

Pre-Lenten Forty Hours Devotions opened Sunday morning with a Mass of Exposition celebrated by Rev. Matthew Schumacher, C.S.C., and closed Tuesday evening with services and procession led by Rev. Patrick J. Carroll, C.S.C., acting President of the University.

Rev. James Donahue, C.S.C., Superior General of the Order, delivered the sermons, speaking on "The Sacrament of Communion."

*Heads Up!*

The *Religious Bulletin* for Monday caused first a ripple of comment and then a wave of thought to cross the campus. It was the likeness of an ostrich, head buried in the sand, with the caption, "Heads Up! Lent Is Here!"

## ASH WEDNESDAY SERVICES

Rev. J. A. Nieuwland, C.S.C., was celebrant at the Ash Wednesday services held in Sacred Heart Church at 8:00 a. m. Wednesday.

DR. QUINLAN ADDRESSES  
ACADEMY OF SCIENCE

The Notre Dame Academy of Science met Monday evening, February 28, to hear a lecture by Dr. L. J. Quinlan, South Bend dentist.

In his talk, Dr. Quinlan discussed teeth and oral hygiene in an interesting and non-technical fashion, at the same time giving out a wealth of scientific information. One very interesting phase of his lecture concerned the cause of pyorrhea, its effects on the system, and the treatment of the disease. The decay of teeth, mouth infections, and impacted teeth were also considered in the talk. After the lecture, many in the large audience took advantage of the doctor's offer to answer professional questions "free

## LENTEN SCHEDULE ISSUED

From the office of the *Religious Bulletin* comes this week a pamphlet scheduling religious services for Lent, suggesting inspiring reading, and giving quotations challenging thought. Copies of the pamphlet may be secured from the office of The Bulletin, Sorin Hall.

Following is the schedule of services for Lent:

*Wednesdays*

## SERMON AND BENEDICTION

5:00 P.M.—Brownson, Carroll, Freshman, Sophomore, Howard and Off-Campus Freshmen.

7:30 P.M.—Sorin, Corby, Walsh, Badin, Lyons, Morrissey, and Off-Campus Upper-class men.

*Fridays*

## STATIONS OF THE CROSS

7:00 P.M.—Church.

7:30 P.M.—Hall chapels.

of charge," as he put it. The next meeting of the Academy of Science will be held March 7. The program will be presented by student members.

## FRENCH CLUB ACTIVE

The French Club, conducted by Professor Provost who was decorated by the French academy this summer, has been holding weekly meetings in the Law Building at six-thirty Tuesday evenings.

The Circle is devoted to the advancement of the French language altogether apart from the classroom.

Students who desire to learn not only the formal elements of French, but also the practical, speaking knowledge of this language should attend these meetings.



## EDITORIAL

### THE OPTIMISM OF SCHOLASTICISM

OPTIMISM in philosophy neither necessarily nor even ordinarily implies the view that whatever is, is perfect. But, while frankly recognizing deficiencies, limitations, it refuses to get excited because such shortcomings exist. It refuses to doubt everything just because it must doubt something. It stubbornly clings to what truth it has discovered, even though fully aware that there is much it may never discover. Scholastic philosophy—the same cannot be said of Modern—rejects the view that ultimate truth is something “to be eternally chased after but never overtaken.” It has confidence in man’s powers, trust in his integrity, respect for his common judgment. It avoids extremes, keeps to the middle course. It is conservative, orderly, consistent. It shuns the despair of scepticism, the narrowness of rationalism and the labyrinth of moral relativism. It frankly admits its own limitations, but it as frankly and fearlessly defends the truth that it does possess. It gives to God the honorable position in its view of the world, and traces out for man such a place in it as not to leave him in doubt as to the meaning and purpose of his life here nor of the certainty of a life hereafter. In all these things lies its optimism.

—WILLIAM J. O’NEILL, ’28.

PHILOSOPHY plods along, painfully at times, because of the jeers directed against it by the unappreciative. Among these, we reluctantly admit, are some College students. Their ignorance in this instance is not bliss. It is the more to be deplored because, in addition to depriving themselves of what they so much need, they cast an unfounded slur upon the subject itself. To them philosophy is a myth, or an intangible something, dealing with unimportant matters which they need not investigate; a subject suitable only for abnormals who fail to see the joke.

There is the pity. For philosophy is not that. It is the sum total of the fruit of the finest of human reasoning in its effort to provide us with a solution of the deepest problems that present themselves to the mind of man. What man that is mentally alive is indifferent to the Why and Wherefore of things? Surely we cannot cast aside as useless a science which tries to answer these queries. We cannot condemn philosophy as impracticable. The moral to be pointed is that those of us who do not comprehend the meaning and the importance of philosophy should at least be tolerant of its existence. Better yet, let us set about overcoming our ignorance of it.

—CHARLES A. TOTTEN, ’28.

### THE PHILOSOPHY NUMBER

With this issue the SCHOLASTIC presents to its readers an innovation. Feeling that conditions of today are such that an easily understandable presentation of philosophical truths will be of material benefit, the SCHOLASTIC has attempted to prepare just that for its readers.

To Reverend Charles C. Miltner, C.S.C., Dean of the College of Arts and Letters, and to the men of his philosophy classes, the SCHOLASTIC is indebted for whatever success this number may merit.

The SCHOLASTIC is always grateful to its readers for letters of suggestion and criticism. Especially does this publication desire to know its readers’ reactions to the Philosophy Number, which was undertaken without the guiding hand of precedent.

NOTE:—It is regrettable that lack of space has made it impossible to include in this issue a number of articles contributed by other students majoring in philosophy. This disappointment has, however, been greatly tempered by the promise of the editor to publish them in subsequent issues of the SCHOLASTIC.



## *Philosophy and Science*

BY CHARLES HUNTINGTON HOWARD, M.A.

IN modern times the traditional attitude of the scientist to the philosopher has been one of amused indulgence and rather scornful toleration. The philosopher is a child whose playthings are ideas and, like the child, his pastimes are permitted and attract no attention as long as no damage is done and the speculations based upon empirical research are not trifled with. Should the philosopher, however, venture to criticise a theoretical conclusion of his scientific brother he is likely to be met with either the silence of complete indifference or the criticism that, as a stranger to the laboratory, he had best not meddle with that of which he knows nothing directly.

That this spirit of antagonism has no real ground for its existence seems obvious if the aims of science and philosophy are impartially examined. Both strive to ascertain the truth, the one by determining the laws governing physical phenomena, the other by synthesizing these laws and going beyond them to first and final causes. Science investigates nature by studying her direct manifestations, formulating its most radical criterion of knowledge in the following expressions: those things are true which may be measured directly or indirectly, and, those things are real which appear similarly to all observers. Philosophy seeks truth through the proper operations of the mind itself acting with the data of experience, yet transcending that data, and by the laws of pure reason seeking the ultimate causes of the universe of the scientist. Thus the philosopher is privileged to go beyond the worlds of mind and matter and can seek to know, as much as his finite reason will allow, the nature of God Himself.

The distinction between philosophy and science is at best one of method. Science, insofar as it can accurately formulate the laws of nature, must restrict itself to the most careful and painstaking observation of natural phenomena. Physical measurement is the keynote of scientific truth and the con-

tent of that truth is increased mainly by a greater refinement of the instruments of observation. And this is perhaps the greatest limitation of the scientific method, for nature will only permit a certain degree of such refinement, and beyond this the scientist cannot go. He is limited by the action of the very laws which he has discovered.

On the other hand, did science limit itself only to the formulation of the laws of nature, that is, to phenomena which can be accurately measured, which will always take place in the same way under the same conditions, and which will be similarly perceived by all observers, then the content of science would be exceedingly limited and our knowledge of the universe restricted.

That this condition of affairs does not exist is due simply to the fact that the scientist will not so limit himself; but allows his intellect to act upon partial, fragmentary and incomplete data of experience and thus makes in many cases most brilliant guesses as to what conditions underlie observed phenomena. If these guesses or hypotheses work with some degree of regularity, and apply under all conditions, he calls them theories and places great reliance on them as aids to further knowledge.

In this he is quite justified, but in so doing he transcends the field of direct measurement and reasons from certain observed effects to a theoretical underlying cause. He usually expresses his reasoning in mathematical form, but mathematics is nothing more than symbolical logic, and the scientist is now using the tools and methods of the philosopher. He may not go as far as the philosopher, for when he has discovered the proximate grounds of his observed data he is content, while the philosopher will seek even further, taking up the burden where the scientist relinquishes it and carrying it to first and final causes.

These briefly outlined differences in method will serve to indicate the relationship which exists between the subject matters of

philosophy and science. Science seeks to discover all that can be known of the universe by the methods of exact measurement. Its investigations of the mind as well as of the physical world must be conducted on the same principle, and so in this field its scope is limited to a study of those properties of the mind which manifest themselves through the medium of the physical body. Its subject matter must always be that which can be measured, and when it transcends this it becomes speculation, which is nothing but a philosophy having as its fundamental axioms the laws governing observed phenomena.

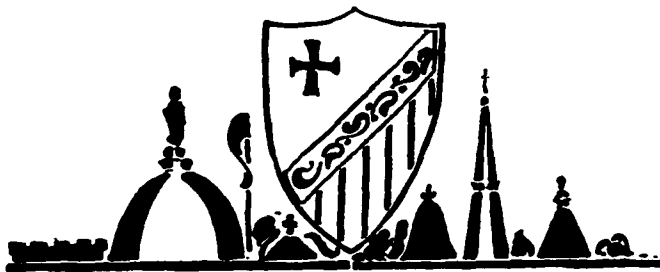
Philosophy, which is the search for knowledge in its highest and most transcendental aspects, is not so restricted. It is true that its fundamentals must be founded on the data of the senses, but from this point on it places confidence in the integrity of the mind and feels assured that the intellect, properly trained and disciplined, will lead, through the use of pure reason, to the discovery of truths beyond the scope of science.

This discussion leads naturally to the question: If the theories of science conflict with the conclusions of philosophy, in which is the greater confidence to be placed? In other words; may we rely upon science or upon philosophy to give us the greater certitude? This question does not very well admit of a brief answer for a number of debatable factors are involved. It will be sufficient to say that the *laws* of science cannot conflict with philosophy. The laws of science stand in the same relation to the mind as do the fundamental axioms of philosophy: in fact they are the application of

these fundamental axioms to observed phenomena. The position is somewhat different as regards the theories and hypotheses of science. These are not necessarily true, even though they represent the best interpretation of data secured by scientific methods. Hence if such a theory conflicts with any one of those fundamental propositions of philosophy which are felt by the mind to be necessary, the scientific theory can have none other than a purely pragmatic value.

From this it may be seen that, if the character of the certainty obtained respectively through the methods of philosophy and science does not differ in kind, it does differ in degree. Philosophy is a wisdom which can synthesize, correlate and transcend the truths arrived at through the scientific method. It must, however, in no case regard science as a servant of low degree, for when it does so, as has happened more than once in its history, it is justly subject to ridicule. The foundation which true science offers to philosophical reason may be the source of some profound truths and lead to unexpected additions to our knowledge of the physical universe which we inhabit.

It follows that between these two fruitful sources of truth the closest of relationships should exist. The scientist seeks to broaden our knowledge of the universe and to make available for the use of mankind the forces of nature so that, having less concern with the necessities of physical existence, he will find more and more time for the cultivation of the arts of gentle and rational living. The philosopher offers him the means to attain to the highest wisdom and to so regulate his life as to derive from it the greatest degree of mental and spiritual satisfaction.



## *Philosophy at Notre Dame*

BY GEORGE KIENER, '28

**T**HOUGH philosophy at Notre Dame may not be appreciated at its full value by certain of her students, there can be no doubt that it is given due prominence in the curriculum by the Faculty of the College of Arts and Letters. For no other subject, except English, are so many courses prescribed and for no other, excepting English, are so many elective courses provided. While no philosophy is taught in the Freshman year, the adolescent mind normally not being ready for it, during the remaining years it easily stands forth as the most important factor in the Notre Dame man's four years of intellectual labor.

All Liberal Arts and most Commerce students thus devote themselves to a study of the various branches of philosophy for a period of three years. No other Catholic university in the country, so far as we are aware, requires as much. This fact seems to call for a statement of the reasons for the stress laid upon this, to many, abstract and non-practical subject.

We certainly do not attend college for four years of country club life. Intellectual insight and moral development are undoubtedly the primary objective of college work. Naturally, therefore, those subjects which will serve best as means to these ends are the subjects which we are encouraged and even required to study.

In European universities, philosophy is considered the "queen of the arts and sciences," transcending all and joining all. Throughout the history of human thought, the necessity for a science which gathers up the loose ends of information and attempts to unify them, has been felt. Philosophy essays to fill this need.

Philosophy begins where other sciences leave off, and attempts to work out a unified and harmonious view of the whole field of knowledge. By so doing it aims to prevent a distorted and one-sided, not to mention a narrow-minded, outlook upon the world and upon life. While the collegian

may say he "only takes philosophy because he has to," he really manifests a philosophy in all of his attempts to determine the full significance of the information he has gathered and the ultimate meaning of objective facts.

The physical sciences, and many of the arts, consist of systematized knowledge of the forms of reality immediately present to our senses and capable of being more directly apprehended by our minds. Philosophy, in attempting to discover the ultimate causes, the constituent principles of all things, certainly supplements the work of the arts and sciences. Science, it has been said, concerns itself with the "thats" of existence, philosophy with the "whats." Science stresses observation of facts; philosophy, reflection on the nature and meaning of the facts observed. The aim of both is, of course, truth. Science accumulates and extends and applies knowledge of particular sensible things. Philosophy asks and answers the questions: What is knowledge itself? What is its origin? Its relation to the objective world? Its truth value? What are the laws of thought? the criteria of truth? the bases of morality? Thus it deals very largely with the presuppositions of all science, and provides means for discriminating between the true and the ostensibly true, the superficial and the profound, the valuable and the worthless. By developing in the student the power of critical judgment, it makes possible the avoidance of many intellectual blunders and thus guarantees a fuller intellectual development. It provides him with definite and certain standards of thought and objective criteria for the determination of moral values.

English Literature, that most popular field of college intellectual endeavor, while seemingly quite independent of philosophy, in reality is very largely dependent upon it. The larger number of men working for an A. B. degree choose English Literature and not philosophy, as their major subject. This

seems to indicate that in their opinion it offers something of a more vital nature. While it is true the art of literature presents readier possibilities for creative accomplishment, and appears to be the final fruition of intellectual culture, yet, one may ask, what is Literature, at least classical literature, but the manifestation of the philosophical content of literary minds? Most literature has survived, become classical, because it has presented fundamental thoughts and contentions, i.e., philosophical thought, in genuinely artistic form. Indeed, most of us willingly subordinate the technical quality of literature to the thought it presents. And rightly so. For if literature has for its end intellectual growth, we should judge its value by the wealth of intellectual stimuli that it contains.

What is Thackeray's "Vanity Fair," but a bit of philosophising upon the superficialities of the day, with the standards of justice and common sense as guides? What is Dante's "Inferno," but an artistic treatment of the highest ideals and most epic considerations of the human mind, based upon the philosophy of St. Thomas? What is Wallace's "Ben Hur," but a concrete depiction of the reward of devotion to ideals, replete with human interest? And what, whether in Thackeray or Dante or Wallace or any other classic author, are these ideals, but beautifully externalized visions of some fundamental truths which the philosopher is ever laboring to discover and signalize? Indeed, it might well be said that the excellence of any literary accomplishment, or the value of any work of art, bears direct proportion to its incorporation of the universal attributes of Unity, Truth and Goodness. Literature as an art is but the concrete means for expressing in a pleasing way abstract, universal truths of philosophical significance.

By the same token, modern literature is, for the most part, so superficial and transitory because of its rejection of any absolute and objective criteria of value. Its subjectivism, varied to suit the passing whims of modern readers, gives to it only a transient interest, and so satisfies only until a new work may be produced. To the deeper, that

is to say, the permanent interests and needs of human life, it does not minister. Its appeal is to sentiment rather than to thought. Sophism is its chief stock in trade, while imagination is calmly accepted as a substitute for intellect, assertion for logic, and opinion for truth.

To acquire the ability successfully to discriminate between thought of lasting value and mere imaginative musings is one of the greatest attainments of education. Philosophy aims to develop this ability. The contemporary world is egocentric. We note a very widespread tendency to make the independent individual human mind the highest court of appeal in matters of right and wrong. This attitude can result in nothing short of moral chaos; for it makes man his own legislator, and elevates his prejudices and fluctuating personal opinions into standards of what is good and desirable. The existence of the infinite, and the subjection of all created beings to the immutable laws of this Infinite, are concepts which modernism throws aside. And so we have, not morality, but moral problems: the problem of juvenile delinquency, of the disintegration of the home through the increase of divorce, of the growing disrespect for constituted authority, of low ideals generally, and of "crime waves."

All of these are logical outgrowths of the subjective viewpoint in the false philosophy of the day. Divorce, because of irreligion and the refusal of the parties to make mutual concessions, to subjugate their selfish interests to the ideal of the marriage state; lack of obedience to properly constituted authority, because of the growing spirit that each man is supreme in himself and need never subordinate his selfish interests to the general good of his fellow men; the tendency to do as little as possible, because of the growth of selfishness, and the destruction of the ideals of objective perfection of the kind, for instance, which caused a mediaeval artisan to labor for years on a tiny gargoyle high above the view of passing folk. Many things, indeed, in modern life need correction, but none more so than the type of mental training which is responsible for these

things. But the only weapon against false philosophy is true philosophy.

Indeed, if philosophy does nothing more for us than give to us the ability properly to evaluate the thought of our time and to recognize objective standards of moral conduct and to equip us with ready weapons

for explaining and defending our Catholic Christian view of life, it will have endowed us with an ability of incalculable value. It will have vindicated its right to a major claim upon our time and energy, for it will have taught both what life is and what it is to live.

## Philosophy and Poetry

BY NORMAN JOHNSON, '28

OF all things, Philosophy has been the most violently attacked and, paradoxical as it may seem, she has been accused of things which are directly contradictory. Colton says that Philosophy is a bully and a bravado which retires at the first onslaught, while Goldsmith avers that it is stubborn and sullen in adversity. And so throughout the whole course of things we find that Philosophy has been attacked on one point and then defended on that same point by a charge of the opposite nature.

Not the least of those who have attacked Philosophy is Keats. He claims that Philosophy meddles too much in the field of poetry and maintains that the philosopher has been breaking down the charm of all things poetic by his analysis. He says:

Do not all charms fly  
At the mere touch of cold philosophy?

He stresses the point that the poet must fly when the philosopher enters the field. Keats' attacks are as emphatic as they are groundless. His whole claim is that Philosophy is hostile to beauty.

Philosophy will clip an angel's wings.

Now if this were so, the philosopher might well retort that poetry is hostile to truth. But such is not the case. In reality there should be no hostility between the philosopher and the poet. Truth and goodness and the beautiful are so linked up that it is clear that they are complements of one another. The philosopher and the poet have common ground which should lead to amicable relations between them.

Poetry is not an illusion. It has its foun-

dation in real life, however much the poet may say to the contrary. It deals with the real things of life, with the vital things. It is only in reality that it can find a basis for the images which it desires. It is completely wrapped up in life and therein lies its appeal. Poems are "reverberations of mortality." Philosophy, too, has its foundation in life; for it delves into the mysteries of nature, and explores the secrets of the universe. It seeks the causes for things.

Herein, then, we have the common ground of the philosopher and the poet. Here is their laboratory, here is their workshop. The difference lies in their method. If a poppy is taken for the subject, the philosopher asks the whence and the what and the whither of it. But the poet Francis Thompson says:

Summer set lips to earth's bosom bare,  
And left the flushed print of a poppy there:  
Like a yawn of fire from the grass it came,  
And the fanning wind puffed it to flapping flame.

The philosopher translates the language of the flower with his intellect, the poet, with his imagination. The philosopher tells what a thing is, the poet, what it seems to be, what his emotions say that it is. He adds something to the cold facts of the philosopher,—he adds his heart. But should the labor of the philosopher for this reason be considered a bootless task?

I do not think so. Balzac said that "Poetry is born only after painful journeys into the vast regions of thought." It is the philosopher in the man that makes these "painful journeys;" it is the poetic gift that can sing of these Odysseys. Someone has said: "Song is not Truth or Wisdom but the rose upon

Truth's lips, the light in Wisdom's eye." That is the true place of poetry, it is not the Truth itself, rather it is the background against which Truth appears to the best advantage.

The poets teach not as professors in schools, but rather as prophets. St. Thomas was a consummate philosopher as well as a poet of the first rank. His poems are replete with his philosophy, the orderliness of his philosophy is poetic. His hymns possess a majestic movement which defies translation, his philosophy pervades the whole.

St. Thomas is primarily the poet of the Holy Eucharist, and it was to honor Jesus in the Blessed Sacrament that he consecrated all his poetic talents. In his hymns we find the Catholic philosophy on these doctrines. For instance in the *Lauda Sion*:

Lo! beneath the species dual  
(Signs not things) is hid a jewel  
Far beyond creation's reach!  
Though His Flesh as food abideth,  
And His Blood as drink—He hideth  
Undivided under each.

Whoso eateth It can never  
Break the Body, rend or sever;  
Christ entire our hearts doth fill:  
Thousands eat the Bread of Heaven,  
Yet as much to one is given:  
Christ, though eaten, bideth still.

In these stanzas we possess a truly great example of the power of poetry when it is used as a vehicle for the loftiest of truths. St. Thomas, the philosopher, has placed Truth upon her throne, Thomas, the poet, has crowned her with Beauty.

But we do not always find the poets dedicating their art to this high purpose. We find false prophets among them. Some have sold their birthright and debased their high calling. In them Truth and Beauty have atrophied. There is in them very often a semblance of beauty which we take for the genuine. But it is really not so.

Among these false prophets we find Shelley with his revolts. His gods, if he has any, are pagan,—Pan, Venus and Bacchus. They are the only deities that he addresses, and yet I doubt if a man of his haughty nature could so humiliate himself as to bend down to such gods. Joy suffices for Swinburne, and he cries out, "I have need not of prayer." Henley, the Stoic, in his poem *Invictus* bears himself with all the reserve and self sufficiency of an ancient Roman. What other spirit could have prompted those lines:

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

The poet is searching for more than a will-o-the-wisp. The mood in which he searches is more than a mood, it is a philosophy. Sometimes it may be the philosophy of pessimism, again that of optimism. Nevertheless, it is a philosophy which will color all his work, to some extent at least. The great poets are those whose eye is clear to see:

Beauty that must die;  
And Joy, whose hand is ever at his lips  
Bidding adieu.

## The Critics of Scholasticism

JOHN M. RICKORD

**B**EFORE entering upon the subject matter proper of this article, perhaps it would be well to call attention to the recent revival of interest in Scholastic philosophy, a revival which is steadily growing and which may, during the next generation, lead to the crowning of Scholasticism as the ultimate authority in the philosophic kingdom.

Possibly that is too optimistic a view. But that there are good grounds for it can not be denied. Some of the large American universities have lately placed chairs of Scholastic philosophy in their curriculum; and much interest is displayed by the more serious-minded students in the courses offered. Nor is the movement confined to America alone: in England and Canada, as well as in

continental Europe, there is a revival of interest in the works of the Schoolmen.

Reasons for the more favorable reception of Thomistic doctrines will be brought out in the course of this article. It is sufficient to say here that after wandering aimlessly through the various forms of Materialism and Idealism for so long a period, the surprising thing is that these students of philosophy have delayed so long in seeking enlightenment and at least comparative contentment in the logical and comprehensive synthesis worked out by St. Thomas, the greatest of the Schoolroom. We say comparative contentment, because not even Scholasticism can answer to a philosopher's complete satisfaction many of the questions over which the world's greatest thinkers during all the centuries have pondered in vain.

This leads us directly to the chief argument presented by non-Scholastic philosophers against Scholasticism. Stated briefly, the argument is as follows: The conclusions of Scholasticism are established by the dogma and theology of the Roman Catholic Church before they are arrived at by reasoning. Accordingly, Scholastic reasoning is limited within certain bounds by dogmatic doctrines; and a philosophy so cramped can not answer adequately the primary questions of philosophy.

An examination of a symposium of the opinions of eminent non-Scholastic philosophers in America, Canada and Great Britain published by Rev. John S. Zyburia in his recent volume, "Present-Day Thinkers and the New Scholasticism," disclosed the fact that the above objection to Scholastic philosophy is the one most emphasized by the majority of the philosophers who gave their opinion on the subject. Prof. William Sheldon, of Yale University, a man who is on the whole rather favorable towards Scholasticism, summarizes the Protestant feeling on this point when he says, ". . . the democratic Protestant and MOST OF ALL the pragmatist HATES the idea of authority. . . . And herein I have, so far as I can, answered the other question (why Protestants oppose Scholasticism): the stone of stumbling and rock of offense to the Protestant is the feeling that

the Scholastic cannot inquire freely and empirically."\*

In this statement of Prof. Sheldon, we have the core of the Protestant objections to Scholasticism. His own opinion on the objection he gives in two sentences following the quotation above; and as they will aid in refuting the objection, it will be well to quote them here. "Of course," he says, "I do not agree with this view, except in so far as I think any inquiry is bound to give a result agreeing with common sense and with what is vouchsafed from divine sources. Hence one should insist on the common sense and the practical character of Scholasticism." It is apparent, then, that Prof. Sheldon does not believe that Scholasticism is an impractical, blindly dogmatic philosophy, as do most of his non-Scholastic contemporaries.

In refuting this objection of the non-Scholastics to Scholasticism, let it be noted first that faith and dogma are not employed by philosophy except as negative arguments in establishing its theses. Convinced that there can be no contradiction between reason and Revelation, the Scholastic philosopher simply recognizes in revealed doctrine truths which he may not reasonably deny. And that being so, he wastes no time trying to establish assertions which may contradict them. And, after all, there are relatively few such dogmas of religion which serve the philosopher in this way.

The only alternative to faith is scepticism. And scepticism leads one to doubt all knowledge. If it is accepted, all our learning, all our philosophy, regardless of its trend, is worthless. To prove the veracity of knowledge would lead us into epistemology, a domain far too extensive to wander into in this article; so we will accept its conclusion that, within certain bounds, man is able to attain to true knowledge.

The bounds beyond which man can not attain true knowledge are fixed by the natural limitations of his own mind and by the extremely complex or mysterious nature of the things to be investigated. The supernatural

\* Op. cit. p. 13.



order transcends the powers of a finite mind fully to understand.

It is at this boundary that the faith which many Protestants condemn as limiting Scholastic reasoning enters into the Scholastic system. St. Thomas recognized the need of faith; he was convinced of the limitations of human thought. "He did not, it is true, draw the limits of thought so closely as Mansel and Spencer have done. He possessed more confidence than they in the power of the human mind to attain truth. Still, he recognized the principle that the human mind, however high it may soar, must sometime or other reach a level beyond which it can not rise, and at which all natural knowledge ends. He differed, however, from the agnostic (and the difference is radical) in this,—that while beyond the region of knowledge the modern philosopher places the region of nescience, St. Thomas taught that where science [i.e. human knowledge, philosophy] ends faith begins, and that faith is a kind of knowledge. . . . Faith, therefore, in so far as it depends on the will is meritorious, while in so far as it is a firm assent and excludes doubt, it adds to our knowledge."\* This quotation acknowledges Scholasticism's recourse to faith and the truths of theology in solving those perplexing questions bearing on man's destiny and his relation with God; but it also establishes solid reasons for this reliance, reasons which justify the acceptance of faith as complementing philosophy at that point where human reason is incapable of reaching certain conclusions. It is perhaps the most convincing answer to the first objection of Protestants to Scholasticism and its methods.

A second objection to Scholasticism—and this is regarded as the chief one by Doctor Zyburá—is that Scholasticism is a dead issue which will never be able to recover from the deathblow dealt it by the new thought and science of the Renaissance period. Non-Scholastics regard knowledge as evolutionary; they hold that Scholasticism is worthless in the field of science so rapidly developing as the present time. Prof. H. C. Long-

well of Princeton University, expresses this thought in the following manner: "Finally, the present-day teacher of philosophy has strong faith in the evolving character of knowledge; and, generally speaking, the last is for him the best."\*

The best answer to this argument seems to be the futility of the non-Scholastic philosophies. Despite their cry for new knowledge, do they really obtain the objects of their quest? Is there new knowledge about the fundamental principles of life still to be uncovered? In other words, does truth evolve through the ages?

The non-Scholastics have been unable to demonstrate conclusively that truth changes. They experiment in the various sciences; but do they add anything constructive to philosophical thought in the end? They refuse to accept certain fundamental truths because they believe them to be hindrances to free thinking. And then they proceed on grounds and suppositions which are far more preposterous than the truths accepted by the Scholastics.

The Scholastics firmly believe that they have certain truths, and thus they build up a definite, logical system; the non-Scholastics build on a less solid foundation and rear thought structures which ultimately crumble upon the plains either of Materialism or Idealism. Or, worst of all, of Pantheism pure and simple. Have not, then, the Scholastics the stronger position when they adhere to a body of certain truths which, while ancient have never been disproved and which are in the main self-evident? Surely such adherence does not render Scholasticism an obsolete philosophical system.

There is an amazing lack of knowledge among the non-Scholastics concerning the Thomistic teachings. This is admitted by them in the symposium collected by Doctor Zyburá. While this is due more or less to historical reasons and the habit of non-Scholastics to regard Scholasticism as of historical importance only, it is also due to the lack of capable exponents of the Scholastic doctrines. Or perhaps it would be better to say that it is due to the lack of zeal or in-

\* Turner, *History of Philosophy*, p. 350.

\* *Present-Day Thinkers*, etc. p. 20.



dustry among those Scholastics who are capable of defending Scholasticism and writing readable volumes dealing with it. When Scholastics come to the defense of their system, when they contribute articles to the various philosophical journals and attend the meetings of the non-Scholastic philosophical

associations to expound their doctrines, then perhaps the non-Scholastics may be led to see that their criticisms of Scholasticism are for the greater part unfounded. But until that time arrives, Scholasticism will continue to be the object of much undeserved criticism.

## *Philosophical Convention Held Here Recently*

The world to-day is witnessing the Renaissance of Scholasticism. Encouraged by Pope Leo the thirteenth, Scholastic philosophy has become a vital element in modern thought, and its status is thus clearly declared. "The New Scholasticism maintains that it is a vital current of present day thinking, that it has a message for the modern philosophical world, that in the practical affairs of life it can point a way out of the various difficulties which seem to have swamped many thinkers and left them helpless before the tide of scepticism and unbelief threatening the future." In order to realize its objective Scholastic philosophers must have a correct understanding of the intellectual situation of the present day. The Catholic thinkers of America have formed the American Catholic Philosophical Association in order to make "modern thought" better known to Scholastics and to suggest means of combating its errors.

The second annual meeting of the Association was held at Notre Dame Dec. 28 and 29. Approximately fifty members attended, representing the leading Catholic universities, Colleges, and Seminaries. The meetings of the convention were held in Washington Hall, with Rt. Rev. Msgr. Edward Pace of the Catholic University, the President of the Association, presiding. "The New Realism," "Psycho-Physical Parallelism," and "Contemporary Conceptions of Religion" were the subjects of the papers read at the convention. The attitude of modern philosophers on these topics was set forth

and in the discussions which followed each paper the arguments of the modernists were refuted. The stand taken by present day thinkers and their apparent ignorance of Scholasticism makes the hope of an agreement among the different philosophical sects seem very remote.

The true spirit of Neo-Scholasticism, on the other hand, was manifested at the meetings. An unbiased spirit, aiming to find in old thinkers and new what "contributions each has made to the common fund of *living and growing truth*, to the *philosophia perennis*, which is bound to no particular time or place, person or school," such is the spirit of Neo-Scholasticism. All the delegates agreed on the necessity of upholding the certitude of knowledge in this age of Free-Thinkers and Sceptics. They held also to a necessary connection between Epistemology and Metaphysics, the two departments of philosophy in which modern thinkers have gone astray.

Following the annual dinner which was held in the Carroll Hall refectory, Msgr. Pace gave the Presidential Address in which he briefly outlined the tendencies in modern philosophy and the part Neo-Scholastics will have to play in combating them. Msgr. Pace and Rev. James Ryan were re-elected to the offices of President and Secretary-Treasurer respectively; Rev. Charles Miltner as Vice-President, and Sr. Mary Verda and Rev. Francis Corcoran as members of the Executive Council were newly elected.

## BOOK REVIEWS

THE STORY OF PHILOSOPHY, by Will Durant, (Simon and Shuster, \$5.00) is enjoying a popularity that is due to its free and easy style and to its titular insinuation. For what is more truly "intellectual" than philosophy, and what finer vistas into the culture of the ages could be available to ambitious conversationalists? Our author has succeeded in presenting a subject that has a perennial vogue and an incessant appeal in a style that is pleasant and popular. Some sacrifice is inevitable in such a work and it is to be found in the content.

Few professional students of philosophy would accept, without serious qualification, the author's choice of "the greater philosophers." Of course, nobody would dispute the location of Plato, Socrates, Aristotle, Bacon, Spinoza, Kant, Locke, Hegel, Schopenhauer or Spencer in this category. But how one could include Nietzsche, Bergson, Croce, Russell, Santayana, James and Dewey among the immortal thinkers and relegate Aquinas, Descartes and Leibnitz (to mention but a few) to the limbo of obscurity as being "lesser figures" in the history of philosophical speculation, is well-nigh inexplicable. It may not be premature to rate Bergson and James among the world's greater thinkers, but one might almost think that the investiture of John Dewey with the cloak of immortality had ulterior motives. And was it not gracious on the part of the latter to praise the book in glowing terms? *A beau jeu, beau retour*, as the French have it.

Then again Voltaire seems to receive undue attention. It is true that he was a brilliant and influential, if superficial, writer, but his works contain less formal philosophy than Dante or even Shakespeare. To praise his attack upon the Christian Church and the Scripture and to denominate it as a crusade against superstition, would seem to indicate the direction of the wind and is surprising in view of the fact that the author received his early education at the hands of French Catholic Nuns and Jesuits. The author attributes the pessimism of Schopenhauer, partially at least, to a "diseased constitution and a neurotic mind." Why not accept a somewhat similar psychology for Voltaire? But Voltaire is made quite a hero and at death is described as the prey of the visiting priest.

Another instance of this catering to current prejudice is to be found in his inadequate treatment of the Schoolmen who, we are told, produced subtlety but not wisdom because their philosophy was prejudiced and determined by their dogma. Just as Darwinism is dead in the Universities, though rampant with the mob, so is the myth regarding the darkness of the Middle Ages. Human nature, however, is still lying around in huge quantities, and the author is appealing to the mob and is catering to its bias, delightfully oblivious of the

fact that there is in Europe a return to Aristotle as interpreted by Aquinas, and in Harvard a chair of the philosophy of the most commanding figure in the history of mediaeval thought.

One revolts at the statement that "every science begins as philosophy and ends as art," nor does one enjoy the author's indulgence in the popular pastime of slandering the great. However, we must remember the motto which is frequently repeated throughout the work: *Primum vivere, deinde philosophare*.

Perhaps a better acquaintance with golden-age Scholasticism would show the author that the essence of a philosophy lies in its proofs and not in unsupported statements, but this limitation applies to most historians of philosophy as indeed to many professors.

"My Story of Philosophy" would be a more apt title to a work which proves its author to have an extensive reading knowledge and a sense of humor.

—DANIEL C. O'GRADY, M.A.

\* \* \* \*

THE PHILOSOPHY OF ST. THOMAS AQUINAS, by Etienne Gilson, (Herder).—In "The Philosophy of St. Thomas Aquinas," by Etienne Gilson, we are presented with a rare combination,—the fruition of French clarity of logic, ably presented by Monsieur Gilson, and sparkingly interpreted by Mr. Bullough, of Cambridge scholarship. It is to be hoped that this partnership of Paris and Cambridge is a harbinger of a new dawn in the philosophical world, where sound reasoning will be the only prerequisite of intellectual interchange, difference in language, prejudice and narrow views to one side.

Monsieur Gilson's book shows the open-minded that if Thomistic philosophy deserves to be studied today by the man in quest of Truth, it is primarily because it transcends the limits of all other philosophical systems, and presents the entire field with a fullness that has never before or since been equalled or approached.

This work takes much care to stress the fact that Thomism is essentially a system of philosophy based on cold and uncompromising reason. The author more than once makes the point that man, employing nothing but his rational attributes, should not only not have to deny any part of Thomism, but would find his reason attaining fuller satisfaction with the Thomistic explanations of reality, the nature of man, principles of civil and moral conduct, the problem of his destiny, and the like, than would be possible with the fragmentary explanations of the Monistic systems of philosophy.

St. Thomas' great contribution to the field of philosophy was his coordination of Greek naturalism and Christian supernaturalism, fusing them into an indissoluble synthesis, assimilable by reason,

and in accord with Faith. Monsieur Gilson ably demonstrates how Classic and Revealed tradition and thought were welded into a logical and intellectually beautiful whole by the great Angelic Doctor.

Both the Doctor, and his able interpreter are certainly deserving of the attention of the best minds of the day, aspiring to Truth in its ultimate fullness. Gilson has made a lasting contribution to Scholasticism, and has vitalized St. Thomas for the coldly reasoning modern—GEORGE A. KIENER, '28.

\* \* \* \*

THE PRINCIPLES AND PROBLEMS OF PHILOSOPHY, by Roy Wood Sellars (Macmillan).—This book is largely a revision of the author's earlier volume, "The Essentials of Philosophy." Owing to the bewildering array of modern—not to mention historical—schools of philosophy, Professor Sellars believes that no satisfactory introduction to the subject has been written. The present volume is an attempt to supply that deficiency by giving some "insight into situations and relations" which, he says, is "the very heart of philosophy." The work has many good features. It is logically planned, written in an admirably clear and convincing style, and with a feeling for the dignity and conviction of the value of philosophy which communicates itself to the reader. Dr. Sellar's position is that of the critical realist in the sphere of epistemology and of the emergent evolutionist in the domain of metaphysics and cosmology. Realistic dualists will, of course, find themselves strongly at variance with many of the author's conclusions, as they will also marvel that any supposedly well-informed professional philosopher to-day could dismiss Scholasticism with the insinuation that it is as worth-

less as mediaeval medicine or science or politics. They will, however, with a breadth of view the very opposite of this, welcome the book for what it is,—a scholarly presentation of a widely held view among contemporary thinkers. —C.C.M.

\* \* \* \*

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY, by Fulton J. Sheen, M.A., Ph.D. (Longmans, Greene & Co.)—The basic point of difference between Thomism and modern philosophy with regard to our knowledge of God lies in the value ascribed to intelligence as a factor in the study. Dr. Sheen delineates modern philosophy's stand, which consists in the rejection of reason as a means of approach and the substitution of religious experience, intuition, "Faith," and the like. With meticulous care he has examined their published works and shown their conception of deity to be "that of an evolving God, Who is either tending toward Deity, budding off from the Divine Imaginal in one of the world systems, or else organic with a progressing world. He is not; He is *becoming*." There follows a perspective sketch of the source and nature of the modern position, a critical appreciation of their stand on intelligence, and a contrast with Thomism. The presentation is not labored with proofs for Thomistic principles since these are taken as established in natural theology. Dr. Sheen states compactly the issue at stake between the two philosophies: "The outlook on the world changes the moment the outlook on God changes." If Aquinas and the long Catholic tradition be true, then individual human existence has a value, a meaning: if "God is becoming," then life as we live it is an unintelligent process, and our problems and efforts and achievements are the jumbled results of a farcical existence. —R.P.F.



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## SPORT NEWS

***Irish Conclude Home Season; Defeat Marquette; 33-13***

Notre Dame's four horsemen of the hardwood have performed for the last time upon their own floor. For the last time they have swept through the opposition to achieve a brilliant victory. For the last time they have won their suits of Blue and Gold before the home folks. They are through. The curtain has been rung down on the local collegiate cage season, and with its close, the greatest quartet of basketball players that has ever represented their school upon the court makes its adieu. The brilliant Nyikos, the fighting McNally, the scintillating Conroy, and the elusive Dahman, will never again be seen together as a team in the Irish gym, as they graduate this June. But those who have seen them play, who have seen them modest in victory and gentlemen in defeat, will always remember them as the finest aggregation of basketeters which has ever trod upon an Irish floor.

This sterling quartet, aided and abetted by several sophomore teammates, played well-nigh invincible basketball last Saturday night in their last appearance in the Notre Dame gym, when they continued their brilliant pace of late and thoroughly subdued the powerful Marquette court aggregation under a 33-13 count. As a direct result of overwhelming the invaders in such faultless fashion, Captain Nyikos and his men have left unsullied their wonderful two years record of never having tasted defeat upon the home court, in spite of the fact that they have met some of the outstanding teams, not only of the Mid-West, but also of the South and East.

Marquette, the latest victim to fall before the relentless attack of the Celts, had been hosts to the Keoganites several weeks before on their own floor in Milwaukee, and had put up a game battle before the superiority of the Irish manifesting itself

in a well-earned 27-21 triumph. Therefore, the Hilltoppers invited the Notre Dame baliwick with thoughts of securing sweet revenge for this previous defeat. They tried hard, but Captain Nyikos and his men refused to take the short end of the count in their final home stand, and although held in check for the most part of the first twenty minutes of play, regained their scoring eyes in the last period and made the contest a runaway affair.

The Irish seemed to have lost the correct range on the basket during the inaugural half, as shot after shot either rolled about the rim tantalizingly, or glanced off the backboard at the wrong angle. The festivities were several minutes old before McNally opened the scoring with a pretty under-the-basket toss. Field-goals were scarce from this point on for both sides all through the first period, but foul shots were plentiful, and as a result, the Celts were on the long end of a 11-8 score at the half. Marquette had kept in the running this inaugural period by benefitting greatly from a pair of sensational past mid-court loopers from the hands of Schumacher.

Inspired by the wonderful ovation that they received from the assembled student body at the opening of the final period, the Celts gradually drew away from their guests, and led by Nyikos, opened a sustained bombardment of the alien iron hoops to collect twenty-two tallies during this last half, meanwhile holding their visitors to a single two-pointer and a scant pair of successful foul tosses. The Notre Dame attack was slow in getting started, but when it finally did gather enough momentum to draw away from the Milwaukeeans, the final result was never in doubt.

The Irish defense kept pace with the offense at all times and even exceeded it occa-

sionally. In fact, so closely guarded were the Marquette players during the entire forty minutes of play, that only a single visitor, Schumacher, was able to break through the Celtic defense for a field-goal. Three times this hard-working Badger sent sensational heaves whistling through the mesh from past mid-court to thrill the large audience present.

The Marquette defense reached the height of its perfection the initial half, but was rather easily overcome and practically annihilated during the last twenty minutes of play by an inspired and fighting Notre Dame five, which would not, and could not, accept defeat.

Nyikos duplicated his Pittsburgh engagement stunt during this last period attack of the Irish, when he sent no less than six two-pointers hurtling through the net from all parts of the floor, to score as many points as did the entire visiting aggregation throughout the whole engagement.

Each of the four Notre Dame veterans who played their last games in the home gym, flashed one of the greatest games of their entire cage careers. Each vet played through the entire battle and so well did each play, that there were no outstanding stars for Notre Dame. This couldn't be as each man gave the very best basketball that was in him throughout the whole game.

#### NOTRE DAME GAINS

##### PLACES IN RELAY MEET

No little glory was won by Notre Dame track athletes in the outstanding indoor track event of the intercollegiate season—the Illinois Relays at the University of Illinois last Saturday—when Irish individuals and relay teams raced to notable prizes.

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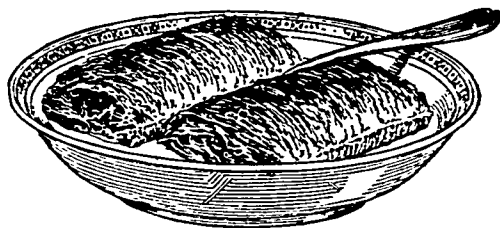
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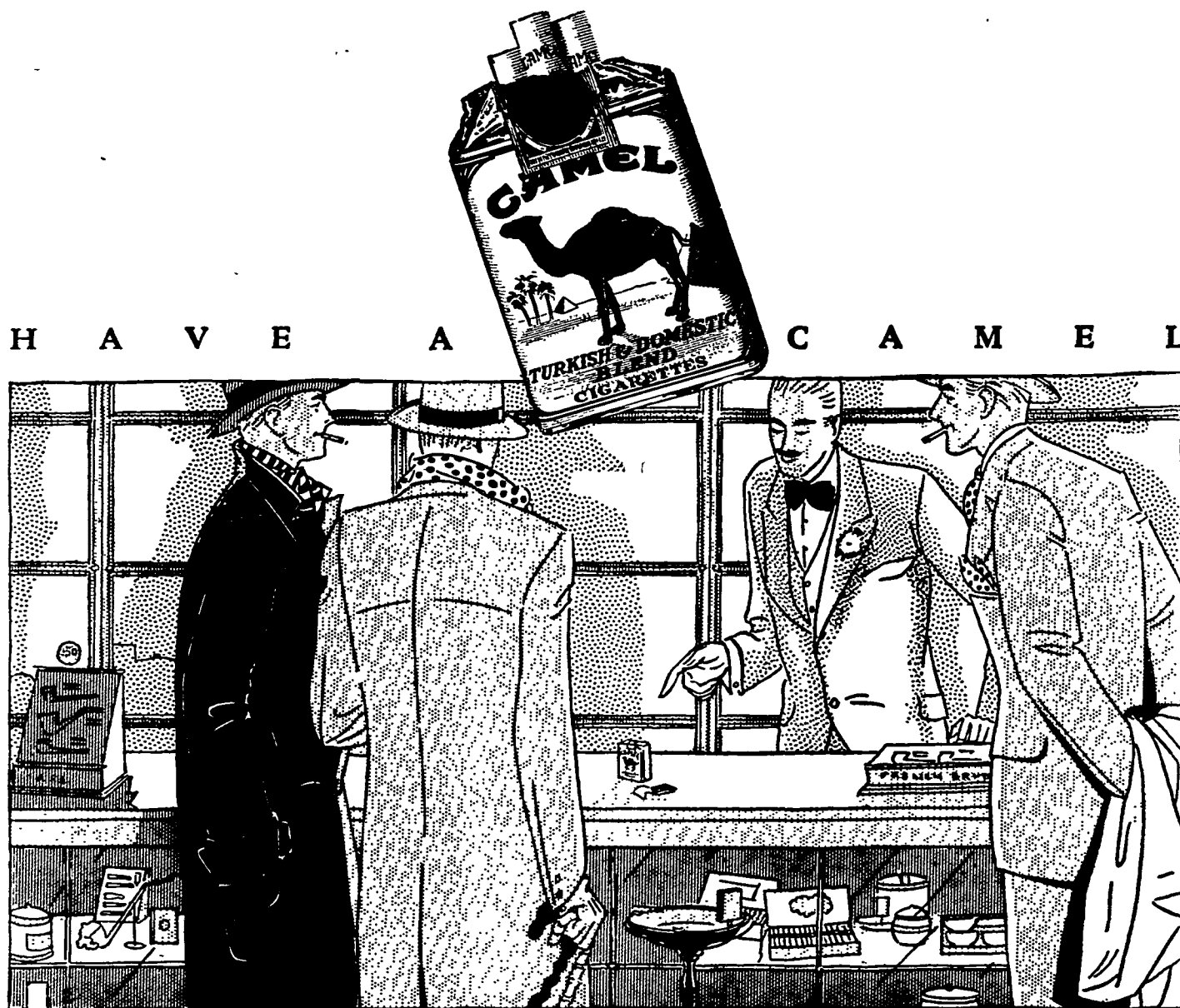
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